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Following in Thoreau's Footsteps up Mount Katahdin

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[Editor's Note: The author of this essay, a teenaged member of The Thoreau Society, reads Thoreau's text carefully and well, and writes remarkably well for a person of her age. Her account of a climb up Thoreau's mountain illuminates his essay by revealing the sensations one might encounter on such a strenuous climb.]

Henry David Thoreau is most famous for writing *Walden; or Life in the Woods*, an account of two years that he spent living in a little cabin at the shore of Walden Pond in Concord, Massachusetts from July 4, 1845 to September 6, 1847. At the end of the summer in 1846, while he was still living at Walden Pond, Thoreau took a trip to Maine and climbed Mt. Katahdin. Based on this experience, he wrote an article called "Ktaadn," which is an Indian word for "highest land." Members of the Thoreau Society decided to follow Thoreau's footsteps and climb Mt. Katahdin in the summer of 1997. I went with them.

We drove up to Maine and visited a canoe factory in Old Town because, as Thoreau wrote in *The Maine Woods*, "At Oldtown we walked into a batteau-manufactory." We then drove to Millinocket, a town that Thoreau also visited, so that we could stay near Baxter State Park, where Mt. Katahdin is located.

The next morning, I woke up bright and early. It was about 4:30 AM, and after I got dressed, the roots of daylight crept through the window of our motel room as I gradually opened the curtains. Today was going to be a great day—the day we were going to climb Mt. Katahdin! I could not wait for the excitement to begin.

As we were heading towards Baxter State Park by car, the morning sunshine gradually

became brighter. I gazed at our magnificent view of Mt. Katahdin, which appeared bigger as we got closer. The sun cast a bright light on the tall peak that was surrounded by an army of pine trees and reflected vividly on the surface of the sparkling, crystal clear lake.

After waiting at the entrance for a while, we drove into the park and proceeded through a maze of roads in the woods, until we came to a parking lot by the beginning of the trail that we would take to ascend the mountain. That was where we parked our car and rejoined the members of the Thoreau Society who were congregated there.

The beginning of the hike was an adventure as we began the ascent. Since we were only at the starting point, the hike was fairly easy at first, but it quickly became more difficult as we moved higher and the trail got steeper. There were times here and there when I would get a little tired and rest for a few minutes before moving on. In "Ktaadn," Thoreau explains that the trail was "the worst kind of travelling" because of the dense scrub-oak patches. Our trail wasn't very dense, but it was relatively steep, which made it hard for me to climb, and I soon got out of breath.

When we were almost halfway up the mountain, we came upon a bridge and a waterfall. A stream of rushing water was gushing out from up top, descending downward and crashing against the rock barriers. Thoreau also mentions this water as a "torrent" in *The Maine Woods*. As I was crossing the bridge, I hearkened meticulously to the peaceful sound of the rushing water. I enjoyed the pleasant voice of nature I was hearing. It made me feel as though I were in a dream.

The climb wasn't all fun, however. Later

on I was beginning to feel sweaty and thirsty. My mouth was very dry, so I stopped to sip some water from my bottle. I learned that it is always important to carry a lot of water with you when you are doing any type of hiking, especially if you are going mountain climbing. When you are doing strenuous exercise like this, your body needs a lot of water in order to give you energy so that you can keep moving on.

For a while, refreshed by the water, I felt

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fine, but later on, I was beginning to feel exhausted. As the climb became steeper and steeper, I was panting. At this point, the people in the Thoreau Society group had broken up into smaller groups. Some were ahead, and some were behind. I met a group of teenagers from Canada and climbed with them. I was glad that I had some company. We took a short break, but then we resumed climbing.

As we increased in elevation, I realized that the area had become rockier with less vegetation. I did not see very many tall trees as we emerged into the sunlight. We had crossed the timber line. Now the rocks seemed very dangerous because it would have been easy to fall. Since we were no longer on an easy path, the only way to keep on the trail was to follow the white marks on the rocks. Thoreau also mentions that "The mountain was a vast aggregation of loose rocks, as if some time it had rained rocks . . ." During this part of the trip, climbing became very difficult, but some of the kids from Canada gave me a hand to help lift me up over the boulders.

I was relieved when we finally reached the summit. After all the strenuous work, we had finally accomplished our goal of getting to the top of the mountain. Since we were at an extremely high elevation (about a mile up), the air felt quite a bit cooler. At this point, the only vegetation we saw was the lichen

covering the rocks like green fur. We also got a beautiful view of the lower parts of the mountain and of the lakes. This view reminded me of the paintings I had seen in museums. It was superb. My friends took snapshots from the summit of the mountain.

Thoreau was not as lucky as I was because he was surrounded by clouds and could not see clearly. He wrote, "I was deep within the hostile ranks of clouds, and all objects were obscured by them." He also felt all alone near the summit of the mountain. Thoreau was trying to see where he fit in with nature and comparing himself to the matter all around him. In "Ktaadn," he wrote: "Talk of mysteries! —Think of our life in nature, —daily to be shown matter, to come in contact with it, —rocks, trees, wind on our cheeks! the solid earth! the actual world! the common sense! Contact! Contact! Who are we? Where are we?"

This quotation from "Ktaadn" is on the back of the tee-shirts that people from the Thoreau Society were selling to the climbers. In a way I agree with Thoreau; I think that the hike was overwhelming. There were various points where we encountered the challenge of maintaining a steady balance while ascending extremely steep areas. This difficult task required serious concentration. But when Thoreau wrote about the "actual world" and the mysteries of our life in nature, he meant something more than

physical experience. I think he meant that when one comes in contact with wild and dangerous nature, one becomes aware of life's mysteries. This feeling is something that one cannot easily express, but feels at the top of Katahdin.

After about twenty minutes at the summit, it was time to descend. In some ways going down was a lot easier than coming up. Instead of having to work your way up, you would be helped to move downward by the force of gravity. On the other hand, in some ways it was harder to descend. It felt as though we had a greater chance of falling because we had to look down and we could see way below us. We could see the steep, rocky areas we had to cross. It was also harder to descend because by this time we were very tired. My knees were getting sore. It seemed to take forever before we got back to the woody area where the path was less steep.

When we got to the bottom, I felt that I could no longer bend my knees because they were very stiff. During the car ride back to the motel, I had to stretch my legs out. Despite my discomfort, I felt extremely proud that I had accomplished a lot in one day. This was a memorable day, which I will always cherish. I have followed in Thoreau's footsteps, and I have met his mysterious and wonderful Katahdin.

President's Column

Elizabeth Witherell

Please remember to respond to the Call for Nominations that is enclosed along with this bulletin. Your nominations last year provided the Committee on Nominations and Elections with a talented and experienced group of candidates from which four new board members were elected. In the coming election, there will be one open seat on the Board of Directors, and all of the officer's positions—president, treasurer, and secretary ("clerk" in the bylaws)—will be on the ballot. You may nominate any member of the Society to fill the open seat on the Board, or you may nominate the current board member, John Mack, for reelection to this seat.

The 2000 election will be the first election of officers under the new election procedures adopted by the membership last year. According to the bylaws, nominees for officers must be current members of the Board of Directors. A list of Directors is included with the Call for Nominations and additional information is included on our

Web site: go to <www.walden.org/society> and click on "Organization". According to the bylaws (also available at the "Organization" page of the Society Website), officers hold their offices for two years. The president may serve only three successive two-year terms, but there are no term limits on the other offices. Joel Myerson is currently the secretary, and Ron Hoag is currently the treasurer, and they are both eligible for nomination and re-election. I am concluding my second term, so I would be eligible to be nominated for a third and final one: I don't mean to presume that I would be nominated, but I must tell you that if I were I could not accept. It has been an honor to serve the Society as president, but because of my and the Edition's new circumstances at Northern Illinois University, I would not be able to give the job the attention and time it requires for two more years.

On another front, I want to thank all of you who contributed to the Daguerreotype Fund this spring and summer. The response

to the fundraising drive was overwhelming. In addition to cash contributions, the Society was offered an interest-free loan to ensure that this rare opportunity would not be lost. Although we did not need the loan, we greatly appreciated the offer and the generosity it represented.

Since the summer issue of the bulletin the following people have contributed to the Daguerreotype Fund:

Ken Basile
John Butkis
Bryan Dawley
Victor Friesen
Ronald Hoag
Jeffrey Hyatt
Richard Riley
Gerald Selleck
Stephen Sherwin
Ron Thomas

"Ktaadn" as Thoreau's "Next Excursion" in *Walden*

Bradley P. Dean

In my introduction to Thoreau's *Wild Fruits* (New York: W. W. Norton & Co., 1999), I assert that the lecture version of the "Ktaadn" chapter of *The Maine Woods* is the "next excursion" mentioned at the end of the following well-known passage from the second chapter of *Walden*¹:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and . . . if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.

Wild Fruits is a non-scholarly or "trade" edition directed primarily to general readers. Although my job as introducer was to prepare the reader for encountering Thoreau's text, I wanted my introduction to obtrude as little as possible on the reader's attention. I therefore kept the introduction as brief as I could and opted to include no notes. As a result, I did not substantiate my assertion with evidence in the introduction. Because I think the assertion is an important one, I present evidence here to substantiate my assertion there.

Thoreau wrote the "next excursion" passage in his very first draft of what in 1854 became *Walden; or, Life in the Woods*. J. Lyndon Shanley published a version of this draft, which closely approximates the reading draft for a lecture, in *The Making of Walden, with the Text of the First Version*, where the "next excursion" passage appears on p. 141.² On 17 February 1847 Thoreau delivered the lecture containing the "next excursion" passage before the Concord Lyceum as the second of his two "Walden" lectures.³ He had visited Mount Ktaadn the previous September (1846) and immediately upon his return had begun writing the excursion up as a lecture.⁴ So on 17 February 1847 he knew that his "next excursion" would be the lecture account of his visit to Maine, an account he delivered as his very next lecture before his fellow townspeople ten and a half months later, on 3 January 1848, under the title "An Excursion to Ktaadn."⁵ Alcott wrote in his diary entry for the day, "Evening—Mrs. A. accompanied me to the Lyceum where we heard a lecture from Thoreau on a jaunt of his to Kotardan, the highest mountain in Maine.—The lecture drew a lively picture of these wild scenes and of his adventures in ascending the rivers to reach the summit of Kotardan."⁶ Nine days after delivering "An Excursion to Ktaadn" Thoreau wrote to Emerson, then in England: "I read a part of the story of my excursion to Kta[a]dn to quite a large audience of men and boys, the other night, whom it interested. It contains many facts and some poetry."⁷ The "many facts" were no doubt a required feature of the lecture, in part, at least, because he clearly seems to have intended "Ktaadn" to be his true account of life's sublimity. The "many

facts" took care of the "true account," and the "poetry" of the lecture/essay/chapter's well-known and controversial "Contact!" passage reports life's sublimity.

- 1 *Walden*, ed. J. Lyndon Shanley (Princeton: Princeton University Press, 1971), pp. 90–91.
- 2 J. Lyndon Shanley, *The Making of Walden, with the Text of the First Version* (Chicago: University of Chicago Press, 1957). The text of the second lecture appears on pp. 137–57. Shanley points out that Thoreau "had finished part of [the first version of *Walden*] by February 10 and 17, 1847, when he lectured at the Concord Lyceum on his life at the pond" (p. 24). The "first version" Shanley presents in his volume is actually a later version than the lecture text—but that assertion should probably be the subject of another article.
- 3 Bradley P. Dean and Ronald Wesley Hoag: "Thoreau's Lectures Before *Walden*: An Annotated Calendar," in Joel Myerson, ed., *Studies in the American Renaissance*, 1995 (Charlottesville: University Press of Virginia, 1995), pp. 151–52.
- 4 Joseph J. Moldenhauer, "Textual Introduction" to *The Maine Woods*, ed. Joseph J. Moldenhauer (Princeton: Princeton University Press, 1972), pp. 377–78.
- 5 Dean and Hoag: "Thoreau's Lectures Before *Walden*," pp. 152–53.
- 6 Alcott, MS "Diary for 1848," entry of 3 January, MH (*59M-308); quoted in Dean and Hoag, "Thoreau's Lectures Before *Walden*," p. 153.
- 7 *The Correspondence of Henry David Thoreau*, ed. Walter Harding and Carl Bode (New York: New York University Press, 1958), p. 204.

Thoreau Society Panels at the MLA Convention

Members of The Thoreau Society who are attending the MLA Convention in Chicago might want to take note of the two Thoreau Society-sponsored panels. Most of the panelists in these two sessions are ASLE and/or Thoreau Society members. The papers on both panels are abridged versions of papers that will appear in the forthcoming book, *Thoreau's Sense of Place: Essays in American Environmental Writing* due out from the University of Iowa Press in spring of 2000, edited by Dick Schneider.

Session I (MLA # 589 in program), Wed., Dec. 29, 1:45–3:00 p.m., McCormick Room, Hyatt Regency
 "Thoreau and Environmental Writing I—Thoreau Among His Contemporaries"
 Presider, Laura Dassow Walls

- a) Rochelle Johnson's paper on Thoreau and Susan Fenimore Cooper
- b) Richard Schneider's paper on the influence of Arnold Guyot's geography on Thoreau's "Walking"
- c) Stephen Gemic's paper on Thoreau's failure to acknowledge problems of industrialization in *A Week*.

Session II (MLA # 789 in program), Thurs., Dec. 30, 10:15–11:30 a.m., DuSable Room, Hyatt Regency
 "Thoreau and Environmental Writing II—Sons and Daughters of Thoreau"
 Presider, Richard Schneider

- a) Peter Blakemore's paper on "ideas of habitation" in Thoreau and in John Muir and Sarah Orne Jewett
- b) J. Scott Bryson's paper on Thoreau and twentieth-century "ecological" poetry
- c) Susan Lucas' paper on Thoreau and Ed Abbey.

Notes on F.G. Bengtsson and the Swedish Translation of *Walden*

Henrik Gustafsson

Thoreau's *Walden* was originally published for a small Swedish audience in 1924. The translator, Frans G. Bengtsson (1894-1954), was at the time a budding poet and essayist in the southern university town of Lund.

Bengtsson's familiarity with American literature comes across by his long and detailed foreword to *Walden* (recently published in the 1998 *Concord Saunterer*, in a translation by Thorsten and Rosemary Sjölin). He commences by rhetorically asking of America's place in world literature, and opines that while truly original (i.e., non-European) efforts have been rare, Thoreau's writings form a vivid contrast. A section is then devoted to Thoreau's biography prior to his *Walden* sojourn, followed by a relatively lengthy discussion of Transcendentalism as a social and philosophical movement. Thoreau's free relationship to his intellectual milieu is praised, and Bengtsson summarizes by commenting on the merits of the writer's *Walden* project. He ends with some notes on Thoreau's later pursuits and death.

Bengtsson wrote in several genres, including poetry and essays, but became best known in Sweden as the author of historical novels, reaching unprecedented success with works on the warring king Karl XII (1935-36) and on an earlier, albeit fictional, Viking hero: Röde Orm (1941-45). The Orm novel was eventually translated into twenty languages, Michael Meyer giving it an English guise as *The Long Ships*.

Yet in the early 1920s Bengtsson was still virtually unknown. Even his biographer, Ivar Harrie, would remain perplexed about the *Walden* translation. He wondered who prompted the publisher, Wahlström & Widstrand of Stockholm, to accept "the eccentric notion of marketing [an] unknown American, let alone how the work of translating came to be offered to an even more obscure ... Bengtsson—he must have received it in 1922 at latest; that is, before he had published a single line of prose."¹ Thanks to a newly found 1924 letter from Bengtsson to his publisher, however, these questions can be answered.² Bengtsson names Knut Hagberg (1900-1975) as the driving force behind the project. Hagberg was an influential student colleague of Bengtsson's at Lund, with a marked interest in nature writing. Hagberg early on had leverage with publishers in Stockholm and would later, during a successful career as publicist, write numerous nature essays and a sizeable biography of the Swedish

botanist Linnæus (1939).

Regarding the *Walden* edition used for the translation, there remains no doubt. Bengtsson's library has survived intact at Gullspång, and among the roughly five thousand books registered is an Everyman's Library edition of *Walden*—a 1916 reprint of 1908 plates—edited by Ernest Rhys and with an introduction by Walter Raymond. The book is full of margin notes in Bengtsson's hand: dates apparently relating his work progress, expounding commentary and a welter of question marks relating to American flora, fauna and idioms.³

What can be said of Bengtsson's translation as such? *Skogsliv vid Walden* (or in English, *Forest Life at Walden*) is, by any standard, a decent first effort by a young translator. Bengtsson helpfully annotates his text on thirty occasions, explaining American phrases, Classical and Oriental quotes, allusions to contemporary phenomena, and wordplay lost in transmission. Regarding the latter, however, he ventures to explain the "Cenobites" of "The Ponds" straightforwardly as a group of Egyptian ex-hermits, thereby missing the perhaps most dazzling pun in Thoreau's book. Another unfortunate slip occurs on the very first page, where Bengtsson translates Thoreau's "a mile from any neighbor" as "en mil från närmaste granne"—thus suggesting a metric mile, or ten kilometers, instead of the actual one-and-a-half!⁴

Of the translated text itself, there is perhaps cause for more substantial criticism. Four chapters, "The Bean-Field," "The Village," "Baker Farm," and "House-Warming," are simply omitted.⁵ Isolated paragraphs are also lost, in "Economy," "Solitude," and "Spring."⁶ Further, *Walden*'s verse sections are treated in a rather puzzling way. Sometimes internalized into the main text, they are elsewhere either given separate space or summarily deleted. A rough comparison gives two thirds of the verse rendered correctly or internalized, while a third is discarded. Among the many omissions are Thomas Carew's "Complemental Verses" at the end of "Economy," the railroad poem of "Sounds," and the long Ovid quote in "Spring."

As these deficiencies prove to have been prompted by editorial policy, however, Bengtsson may largely be excused. In his 1924 letter to W & W, Bengtsson acknowledges their wish for a book of roughly 300 pages, and comments on his method of translation:

I have [thus] deleted four chapters in their entirety. The remaining chapters have been rendered complete, barring a couple of numerical graphs and some purely statistical data which did not seem of interest. I have not always translated precisely. Now and then I have rephrased to gain clarity. Had I always followed Thoreau strictly word by word, the result would often have been exceedingly obscure. I don't flatter myself of always having interpreted him correctly; but I have never translated anything which I did not believe myself to have understood. Therefore I don't think [you will find] anything directly incomprehensible. However I have tried, to the best of my ability, to retain some of the idiosyncratic style and rhetoric of the original. I suggest the title *Skogsliv vid Walden*, as merely the *Walden* of the original would be too sparse, and its subtitle *Life in the Woods* rather suggests wilderness stories of a more melodramatic character.⁷

What remains unfortunate, however, is that the Swedish reader is still left without notice as to the translation's status as a selection rather than complete effort. A similar condition, incidentally, mars Gustav Sandgren's 1960 Swedish translation of *Cape Cod*, which gives only five chapters of Thoreau's original ten. This also, regrettably, without prior mention in the attached introduction.⁸

Nevertheless, there are remaining strengths to Bengtsson's effort. Among them, his clear and sturdy language—remarkably suited to Thoreau's prose—has withstood the Swedish spelling reform of the mid-1940s to survive several reissues, and indeed seven decades of new readers.⁹ Another forte resides in his foreword, which strikes one as informative and enthusiastic while soberly avoiding panegyrics.

Due to the dearth of written records surrounding his *Skogsliv vid Walden*, one can only conjecture as to Bengtsson's initial interest in Thoreau. Bengtsson became seriously ill as a young man, and this evidently forged a stoic and latently pessimistic streak to his character—despite an eventual recovery and literary success. Behind his many entertaining essays and generous erudition, according to one critic, there resides "a dark, disillusioned

view of life, civilization, and progress.”¹⁰ Perhaps symptomatically, Bengtsson focused much on heroics in his writing. His subjects were often military (Ulysses S. Grant and Robert E. Lee among them), while the ensuing portraits tended to highlight courage, selflessness, and a sense of tragic duty. While Schopenhauer remained his philosopher of choice, Joseph Conrad endured as an important literary influence. Indeed, some of Bengtsson’s comments on Conrad are illuminating also with regard to Thoreau: he praised the Pole’s strong integrity, his indifference to commercial success, his faithfulness to his literary calling despite financial straits. Also, Conrad’s “capacity for grand, soulful nature description” was an admired trait—one that Bengtsson would not have missed in Thoreau.¹¹

Raised in a southern rural village, Bengtsson eventually sought the countryside again. Marrying in his early forties, he settled on his wife’s family farm near the outlet of the Gullspång River in lake Vänern, and remained there until his death in 1954. His later essays often deal with quiet rural themes, far removed from the gusto of his action-packed novels. Perhaps these essays reveal more of Bengtsson’s personality and philosophy than any other texts. Silently, they seem both to acknowledge and debate earlier influences, Thoreau among them.

“Vintermänniskan” (“Winter Man”) from 1941 is a prime example. It may profitably be read with Thoreau’s “A Winter Walk” in mind, as Bengtsson by turns either echoes or rejects the opinions of his American predecessor. “Winter,” Bengtsson writes, “is a difficult guest, a hard besieger, an enemy against which wise preparations are called for.”¹² In a rural landscape, however, “the farmer is full of chastened wisdom, and not surprised at anything;... [even as] all things turn on him: bad times, crops, prices, taxes, changed governments, farrows gone wrong, and the learned who write in newspapers.” There is nothing in Bengtsson here that relates to Thoreau’s frequent idealization of winter, or indeed to his often harsh attitude toward farmers. But a crucial distinction is underway that is Thoreauvian indeed: Bengtsson compares the stoic resilience of the farmer—his “winter man”—with that of the city dweller, or “radiator man.” The latter is to Bengtsson “rootless,” having “forgotten his point of origin” and lost an “instinctive sense of values.” The radiator man calls his janitor for assistance should his warmth disperse, while the winter man must cord his own wood. The city dweller feels that “ideal existence ... can be attained by complaints,” thus being lost to his “apparatus and all of life’s trappings that he

enmeshes himself in.” Ultimately, what the “radiator man” will forfeit is a crucial sensitivity to contrasts: to happiness and sorrow, contentment and despair, comedy and tragedy. “The wheel comes full circle,” Bengtsson writes, “and the child crying in its cradle becomes one with the radiator man, crying in his civilization.”

Summing up his essay, Bengtsson maintains that the winter man, in effective if sadly diminishing contrast, essentially remains “his own janitor: there is no one to complain to, and therefore nothing to complain about. If something goes wrong, ... one has only oneself to blame—and incidentally, as most things do [eventually] go wrong however one acts, one gains nothing by worrying.” With this conclusion Bengtsson bares both his stoic and pessimistic nature: he opts for the winter man, but is nevertheless sure that his lot will also be loss in the long run. Thoreau’s outlook, as we know, was consistently more optimistic—even if forcedly so on occasion.

Also, Thoreau would not subscribe to Bengtsson’s ironic and antagonistic view of nature, which depicts it as a function of a “law of devilry.” Bengtsson’s description of winter landscape is telling. His protagonist, like Thoreau’s in “A Winter Walk,” steps out the door:

Outside is the other world, and only three steps away it prevails. Fine snow in one’s face, cold, wind and darkness; fading sounds of a hoof kicking against a stall gate, a first rattling call from within a hencoop; lighted barn windows, shadowy contours of a row of buildings; and suddenly Orion, by a rent in the sky, like a jewelry bracelet behind the nervous black skeleton of a cluster of birches; meeting someone whose light has gone out; then nothing but the breath of the land, the great majestic indifference and the desolate tone of eternity from aged pines.

A Thoreau reader will here undoubtedly recall the netherworld imagery from the introduction of “A Winter Walk,” where the narrator speaks of a “Tartarean light,” “Infernal sounds,” and “shadowy realms.”¹³ But there is no correspondence to Thoreau’s ensuing optimism in Bengtsson’s essay: his winter remains harsh, oppressive, and dark to journey’s end.

Thoreau could perhaps have been the wanderer without a light that Bengtsson’s winter man meets, inspecting the snow and occasional stars. They could both nod in acknowledgment of being out in adverse

weather, but must also recognize a fundamental difference of temperament. Fittingly, perhaps, their meeting would also make clear to each that the other was walking another way, bound for his own goal.

- 1 Ivar Harrie, *Legenden om Bengtsson* (Stockholm: P.A. Norstedt & Sons, 1971), 141.
- 2 The letter, dated July 2, 1924, is part of the correspondence between Bengtsson and Wahlström & Widstrand that today remains with the publisher. I am much indebted to Ms. Jenny Kiderud, curator of the W & W archives, for search help and permission to reprint findings.
- 3 Among terms initially confusing Bengtsson are *huckleberry*, *rod* (for distance), and *chowder*. In a bottom-of-page note to a passage in “Economy,” where Thoreau declares that “I think that we may safely trust a good deal more than we do,” Bengtsson adds: “Thoreau was aware of our grasp of what we know, and of our ignorance of what we do not know—this is true knowledge” (8). I am indebted to curator Sune Jacobsson for sending me Bengtsson’s *Walden* to inspect firsthand.
- 4 Another fault of numbers occurs where Bengtsson renders Thoreau’s farming arithmetic: in the main text, we are told that his total outlays came to \$ 18.72; in the presented table somewhat further on, however, the sum has become \$ 14.72. That Bengtsson what not particularly interested in economic theory and practice is perhaps further evinced by his calling Adam Smith “Amal Smith” in “Economy.”
- 5 Bengtsson of course has to adjust his translation to the exclusion of the “Bean-Field” and “The Village” chapters. Thus, beginning with the following, “The Ponds,” he alters Thoreau’s opening of the second paragraph, “Occasionally, after my hoeing was done for the day,” with the Swedish “göranden” for “hoeing.” “Göranden” suggests unspecified work or “doings,” and so the shortcut is masked.
- 6 These are, in the standard edition, on pp. 20-21: “I have always endeavored to acquire strict business habits” to “from the face of the earth”; on pp. 133-34 the anecdote about the farmer bound for Brighton; and on p. 315 the two Vedic (?) paragraphs preceding the Ovid quote. Indeed, it is hard to conjecture any systematic or ideological reasons for leaving these portions out; perhaps Bengtsson simply overlooked them, or, what is more probable, somehow found their content superficial or difficult to translate. See *Walden*, ed. J. Lyndon Shanley (Princeton: Princeton Univ. Press, 1971).
- 7 Apparently, W & W misunderstood Bengtsson in his July, 1924 letter concern-

ing the title, suggesting (correspondingly) *Forest Life in Walden* rather than *at*. A worried Bengtsson wrote on October 15 that "the title must be changed to *Skogsliv vid Walden*, as *Walden* was a lake." On September 13 Bengtsson had also written to ask "if the company has any other translation work of equal rank to *Walden*" under consideration—ample evidence of his high regard for the work's quality and complexity.

- ⁸ See *Cape Cod*, transl. & introduced by G. Sandgren (Stockholm: Tidens förlag, 1960). Sandgren's volume also includes a

translation of "Resistance to Civil Government." Other books by Thoreau have not been seen in Swedish, but a separate translation of "Resistance to Civil Government" was issued as a pamphlet by Reidar Ekner several years after Sandgren. See Ekner's *Om civilt motstånd* (Stockholm: Arkturus förlag, 1977). Finally, "Walking" was recently published as "Att Vandra" in the literary journal *Ariel* (1996: 1-2), 18-31, translation by Mikael Nydahl.

- ⁹ Successive issues have, as far as I have been able to ascertain, been printed in 1924,

1947, 1957, 1964, 1965, 1968, 1975, 1976, 1979 and 1991. The latest issue, according to the publisher's statistics, was one of 4000 volumes.

- ¹⁰ See Tryggve Emond's article on Bengtsson and Conrad in *Parnass* 1996:6, 22-24.
¹¹ See Emond, 23-24.
¹² My translation is based on the text as reprinted in *De långhåriga merovingerna* (Stockholm: P.A. Norstedt & Sons, 1951), 288-301.
¹³ Quoted from *The Portable Thoreau*, ed. Carl Bode (rev. ed: New York: Penguin, 1985), 58.

Thoreau's World and Ours: An Educational Program at the Thoreau Institute

Jason Taylor

Summer in Walden Woods is a glorious time of year. It's a time when the icy Scotch pine looks almost out of place amid the verdant maples, lush oaks, and the rare and beautiful beech. It is a time when chipmunks rustle in the bushes, the pair of goshawks return to guard their nests, and the spirit of Thoreau finally rolls up his sleeves and leaves his coat in the cabin for a few months. With the breeze whispering through the trees, and the sunset reflecting off Walden Pond's glassy surface, it is a perfect time to seek, to discover, and to rejuvenate. For three summers now, teachers have been traveling to the Thoreau Institute, nestled in the heart of Thoreau's Country, to do just that.

The Thoreau Institute, the educational collaboration of the Walden Woods Project and the Thoreau Society, is located on the eighteen-acre Beech Grove site in Walden Woods, adjacent to the historic Beech Spring mentioned throughout Thoreau's journals and a mere quarter mile from Walden Pond. Situated on this plot is a revival Tudor estate, constructed in 1905, modeled after an old manor in Norfolk, England, by architect Julien Ingersoll Chamberlain. Known as Middlesex Meadows, it served as the residence of Lincoln's socially prominent huntsman and author, Alexander Henry Higginson. Its grounds, the former Jacob Baker Farm, were purchased for him by his father, Major Henry Lee Higginson, banker, founder of the Boston Symphony Orchestra, and a relative of Thomas Wentworth Higginson, abolitionist pastor and friend of Thoreau.

The manor's size, grounds, and beauty make it an ideal location for the Thoreau Institute. Through various education programs, the Institute fosters lifelong learning

about Thoreau, his works, and his far-reaching influence on environmental and social-change movements. The Institute is developing several programs including place-based middle school programs, outreach to urban students, short courses at the Institute, and Thoreau Institute Fellowships. The Institute offers programs designed for classroom teachers in the belief that planting seeds of knowledge and appreciation of our world in the minds of students will cause them to seek the same wisdom and independence Thoreau cultivated in his lifetime. Walden Woods provides a unique venue and atmosphere whereby teachers of all locales and backgrounds can come, immerse themselves in the study of Thoreau and place, and return to their classes inspired and renewed.

Thoreau's World and Ours, now approaching its fourth year, was the first annual program launched by the Institute. Held at the Institute for two weeks each summer, Thoreau's World and Ours is an interdisciplinary seminar for high school teachers of English, social studies, and science. Aided by a variety of presenters, participants examine the natural, cultural, and literary histories of Concord as they develop models for approaching the study of their schools' home communities. Thoreau's well-known phrase "I have travelled a good deal in Concord" indicates the tremendous value of careful study of "home place." Using Thoreau as a guide, participants view land and culture, science and art, not in isolation from each other, but as thread woven together to form a community canvas. The connections between concepts often considered disparate or polarized can yield a better understanding of one's place in society and one's role in the natural cycle.

With this in mind, Thoreau's World and Ours gives equal weight to the close study of local history and the personal reflection on Thoreau's essay, "Walking," the scientific identification of flora and the meandering contemplation of their ladybug-adorned leaves. In the words of naturalist Peter Alden, "often when people go into the woods, they'll see what they're looking for in color, while everything else is in black and white." Thoreau's World and Ours combats this tendency by promoting a multidisciplinary view that allows one to discern, in nature and society, not a partially colored picture, but an elaborate, many-hued tapestry. Reinforcing this concept, teachers return to the classroom to help students unearth the rich and layered treasures of their community and discover, perhaps, that every community has its own Walden.

So far, the Institute has worked with teachers representing the full gamut of school types: public, private, rural, and urban. "We make a point of selecting teachers from a range of communities," says Helen Bowdoin, Education Program Director. "It's useful for teachers to see how the same concepts can apply regardless of setting. And it's rewarding for them and for us to forge new and diverse friendships. We're continually impressed at how much they give to one another." English teacher Charles Sposato of Framingham High School agrees. "The Thoreau Institute summer seminar gave teachers the opportunity to collaborate, analyze, and listen to the beat of a different drum," says the 1998 participant. "It was an opportunity to put aside desperate measures, and to share in the wealth of leisure provided by Thoreau and his writings."

Perhaps one aspect separating Thoreau Institute programs from others is their exten-

sive partnership with participants. "We don't want to merely educate and inspire teachers for a short time, then send them off," says Bowdoin. "We design our programs to support them, not only in year one of their program, but in years two, three, and four. We want them to return, to collaborate and advise. We need them to tell us what works and what doesn't. The strength of our programs is a direct reflection of the commitment and creativity of our participating educators." Indeed, the Thoreau Institute strives each year to add to its family of teachers, an ever-expanding network of professionals who work together, share ideas and concerns, and ultimately contribute greatly to the growth and evolution of

Institute programs. To foster this process, the Institute holds callback sessions and reunions for each program, posts curriculum units and other work submitted by seminar and workshop participants on the Thoreau Institute web site and, as staff allows, hosts school visits. As Thoreau said, "we do not learn by inference and deduction and the application of mathematics to philosophy, but by direct intercourse and sympathy."

It has only been three short years since the Thoreau Institute opened its doors to teachers but enthusiasm remains high and commitment levels strong. The Institute programs fulfill needs teachers have expressed. As the outside world and the academic world become

increasingly isolated from one another, both teachers and students see a return to an interdisciplinary Thoreauvian approach to education as a cathartic and enlightening change. His legacy provides insight that helps to resolve the apparent disparity between seeing and doing, action and reflection, nature and society. The unifying interconnections Thoreau explores in his writing, and that the Thoreau-Institute promotes in its programs, are embraced by teachers in their classrooms who, in turn, are passing them on to students who recognize, appreciate, and advocate for them in their lives.

Living Tribute: India's Thoreau Foundation

Randall Conrad

Last winter's *Bulletin* carried a sketch about La Thoreau Foundation in Tagore Nagar, a district of Bangalore, India's high-tech hub. Hoping to track down a newsletter item of theirs, I guessed at the price of a subscription and mailed an advance payment. The result has been a warm correspondence.

In his reply, Mr. R. Viswamurthy, the founder, enclosed a photo of the granite slab sculpture by Madhav P. Kamat that was installed in the Foundations yard on Thoreau's 173rd birthday.

Mr. Viswamurthy writes that he discovered Thoreau in the centennial year 1962, which India celebrated with government-supported translations of *Walden* and other works. The Thoreau Foundation was born in his living room in 1989. Taking the notion of "home space" seriously, the activist Foundation organizes the community around issues where local government leaves off,

spearheading neighborhood projects of social and environmental improvement. Recycling and tree-planting are among its more visible activities. TF also organizes relief funds for the needy, and has launched a program to reclaim nearby Hebbal Lake.

TF fosters community with public lectures, "street forums," and publications. Its second booklet (1998) is a translation of "Civil Disobedience" into Kannada, a regional language, by Dr. N. R. Rao, with a foreword by TF's president, Dr. K. V. Devaraj.

Mr. Viswamurthy, who vividly recalls visiting Walden and Concord in 1994, suggested that someone like me could be a sort of liaison between Society and Foundation. In that spirit, I am pleased to relay the news that TF welcomes international members.

TF publishes *Nature*, a one-sheet community newsletter, six times a year.

While there is no subscription or membership fee, a donation of US\$25 or more (as I discovered) qualifies you as a Patron, brings you the newsletter, and enables TF to continue its good works. India does not accept US postal money orders, but you can send an American Express Gift Check, available at your bank.

Who knows—TF might also accept donations to its 100-volume Thoreau library. "How many a man has dated a new era in his life..."

The address is:

Thoreau Foundation
63, 10th Main, HMT Layout
Tagore Nagar P.O.
Bangalore 560 032
INDIA

Help Research Thoreau's Birthplace

In 1997 the Town of Concord purchased 341 Virginia Road, Henry David Thoreau's birthplace and family farm of some 20 acres. The Thoreau Farm Trust, a non-profit organization, was formed by citizens of Concord and neighboring towns to restore and manage this property. In collaboration with other organizations, the Trust is undertaking the research needed to restore the house to its ca. 1817 state. The house will serve as the focal point of the farm, which in turn will be used to interpret and educate about what Thoreau had to say concerning agriculture, land use, conservation and stewardship. The land will be used to interpret the history of agriculture and land use in Concord over the past millennium.

Before we can undertake the restoration of

the Thoreau Birthplace, much research needs to be done. We need to comb Thoreau's work assembling everything he said about the house. We need to search primary documentation about the house, its occupants, and land in such sources as maps, deeds, censuses, town directories, tax records, probate and court records, newspapers, museum collections, do the genealogy and search the diaries, journals and correspondence of those in the 15 families that have lived there.

This will be a collaborative project. Together we will develop a bibliography. Assignments will be made and we will search consistently through the sources, amassing as complete a picture as possible of the structure and land. We will meet every two or three weeks to report findings and keep abreast of

each other's work. This will provide a more complete picture for everyone working on the project and suggest new avenues of approach that we might not have thought of if one were working alone.

Come join our project. You will need only to have time during the work week to search repositories, usually open from 9 to 4:30 weekdays. Other than the time constraints of the repositories and meeting once every two or three weeks for an hour or two, you can make your own schedule.

For more information and to sign on, please call Barbara Lambert, the Thomas Riggs house, 27 Vine Street, Gloucester, Ma. 01930 (978) 281-4802. The project will begin in January 2000.

Notes and Queries

Thoreau's latest publication, a recently edited late manuscript based on his natural history investigations, *Wild Fruits*, came out in print for the first time in November 1999, and is also online, with editor's notes and other links being added daily, at <<http://www.walden.org/thoreau/writings/fruits/>>, courtesy of Brad Dean. *Wild Fruits* was listed as number eight on the *Boston Globe's* "Local Bestseller" list on November 14. There have been a flurry of reviews and other events and responses connected with this major publishing event, and in the next issue of the *Bulletin* we will track as much of it as we can.

On November 29, C-SPAN2 aired the reading of "Civil Disobedience" recorded by the C-SPAN camera crew at the 1999 Annual Gathering in July in Concord. They aired the whole reading, from Beth Witherell to Bob Galvin and everyone in between. Also featured was an excellent interview with Thoreau scholar Steven Fink, of Ohio State University (and author of *Prophet in the Marketplace: Thoreau's Development as a Professional Writer*), preceding and following the reading and at periodic intermissions between sections of the reading. As if this were not enough for one day of television, C-SPAN2 then broadcast a fascinating talk given recently by Brad Dean at the Concord Bookshop, during which Brad read from *Wild Fruits* and fielded questions. Both broadcasts amounted to a full three hours of raw Thoreauvian talk. It was television at its best.

In the midwest, Society President Beth Witherell gave an address on "The Writings of Henry David Thoreau" to a gathering of the Caxton Club of Chicago, on 18 August 1999, at the Mid-Day Club in Chicago. The August issue of *The Caxtonian: Journal of the Caxton Club of Chicago* was devoted to Thoreau. See Additions to the Thoreau Bibliography in this *Bulletin* for several articles from that journal.

In the August 1999 *Smithsonian* there is a story on Montpelier High School, in Vermont, including a bit on a popular American Studies course team-taught by two stimulating teachers who promote a lively classroom discussion of *Walden*.

Louisa Dennis writes from California with a few items: An ad in the July/August *American Heritage*, for *American Heritage*

books, features a quotation from Thoreau: "Books are the treasured wealth of the world and the fit inheritance of generations and nations." The Publisher's Page of the September 1999 *Cowboys & Indians* features an essay on the propensity of men to seek out "spots of quiet sanctuary," leading almost inevitably to the observation, by way of example: "Disenchanted with the city, Henry David Thoreau retreated to his beloved Walden Pond and composed a masterpiece." In *Mother Jones* (July/August 1999), under the subhead "No Comment," it is observed that National Rifle Association president Charlton Heston has enlisted some worthies in the fight for the right to bear arms, advocating the civil disobedience learned "from Dr. King, who learned it from Gandhi, and Thoreau, and Jesus, and every other great man who led those in the right against those with the might." Finally, Louisa noted early in April what millions have now seen during commercial breaks from the televised World Series games, that American General Financial Group has been quoting Thoreau in their pitch to get clients: "live the life you've imagined." Quotations from Melville and Daniel Webster have also appeared in these commercials, causing us to wonder which nineteenth-century American Literature major is working at an advertising agency on this high-profile account.

Noting an interpretive strategy similar to Mr. Heston's, Austin Meredith writes that "an argument is being made by Chancellor Shaw of Syracuse University that the '1% of the faculty' who honored student picket lines in a strike last year are now morally obligated to identify themselves and turn themselves in, and stand tall to have punishment meted out to them by the administration. The argument being offered apparently is that Thoreau had envisioned this as the proper completion for an act of civil disobedience: <http://faculty.maxwell.syr.edu/merupert/Politics/sulabor/response_to_shaw.htm> Evidently there is a Faculty and Student Support Group to argue in response that such an interpretation of the 'historically important concept' in 'Resistance to Civil Government' by Chancellor Shaw amounts to 'strategic misrepresentation.'"

Led by David Barto, a Thoreau portrayer famous in Concord and elsewhere for the compelling way he gives voice and presence to Henry's words, a group of adjunct com-

position instructors at the University of Nevada in Las Vegas has protested their removal from regular offices (no surprise) to a double-wide trailer that lacks a toilet and either regular garbage removal service or proximity to a dumpster so they could at least empty the office garbage cans themselves. After writing one letter of protest on the standard medium, they wrote out a second message, and signed their names to it, on a roll of toilet paper that was delivered to the university president. Although the comparison seems to be stretched thin merely on the basis of David's presence, their protest is depicted in the *Las Vegas Weekly*, 10 February 1999, as an act of Thoreauvian civil disobedience, as ineffectual, it is said, as the original. Un-Thoreauvian, but understandable, is Barto's quoted complaint that there is a layer of dust in the trailer that has not been removed for months (Thoreau once or twice voiced a preference for a dusty garret, although this double-wide perhaps is not exactly like what he had in mind).

Joel Myerson notes that Thoreau is mentioned as the friend of a naturalist aboard ship in the novel *The Voyage of the Narwhale* (Norton, 1998), by Andrea Barrett. References to Thoreau appear on pages 55, 115, 157, 166, 179, 187, 189, 192, and 198, and indicate, says Joel, "a good knowledge of HDT."

An Associated Press article by Philip Brasher, which appeared in the *Cincinnati Enquirer*, 18 September 1999, relates findings from a scientific study that blueberries appear to have marked positive effects on balance, memory, and coordination (in old rats, at any rate). In *Wild Fruits*, Thoreau relates myriad benefits of going a-berrying, some related to keeping our youthfulness and vitality; we suspect he would not be at all surprised by the latest study.

Also in Cincinnati, on November 7 an annual reception at the downtown public library was held in honor of local authors, and was prefaced by the following words from Thoreau, which a member of the Ohioana Library Association used to introduce brief speeches by each of the local authors: "Books are the treasured wealth of the world and the fit inheritance of generations and nations. . . . Their authors are a natural and irresistible aristocracy in every society, and, more than kings or emperors, exert an influence on

mankind" (from "Reading," *Walden*).

A Thoreau-related documentary has appeared on various PBS stations at various times recently: "Canoeing and Hiking in Maine: Chasing Thoreau's Ghost" is one episode in a series of filmed outdoor adventures, *Anyplace Wild*, now in its third season. Host John Niehman was joined by Thoreau scholar John Tallmadge; together they paddled and hiked, talked about Thoreau, read from *The Maine Woods*, and saw how things have changed along stretches of Thoreau's route.

The new play by Joyce Carol Oates, *The Passion of Henry David Thoreau*, was presented in its world premiere in July at the Vineyard Playhouse in Martha's Vineyard. An excerpt of the play is available on the web at <www.usfca.edu/~southerr/new-plays.html>. See the current Bibliography for the print version.

A documentary film maker is working on a feature length film entitled "Wilderness and Spirit, A Mountain Called Katahdin," to include a section on Thoreau's Katahdin experience, and Thoreau's writing and view of the Maine wilderness will resonate throughout the film. The filmmaker is interested in any information on the following topics: Any visual artifacts of Thoreau's Katahdin trip, such as ticket

stubs for the steamer, a depiction of the steamer, clothing or gear used, or anything that visually represents the trip or Thoreau himself. Are there any living descendants of George Thatcher, Thoreau's companion on the trip? What does anyone know about Thoreau's references to the Penobscot people in the "Indian Notebooks"? Is there any correspondence or any documented connections between Thoreau and Charles T. Jackson, the Maine geologist who climbed Katahdin in 1838? Any correspondence or documented connections between Thoreau and Frederic Church, the great painter who came to Katahdin after Thoreau did? Any correspondence or writing urging Thoreau to climb Katahdin? If you have information or suggestions on any of these topics, please contact Huey at: Films by Huey, 103 Montrose Avenue, Portland, ME 04103; phone 207-773-1130; e-mail: hueyfilm@nllis.net

Robert Birdsell, a graduate student at the University of Wisconsin-Milwaukee, has been researching "The Historicity of Thoreauvian Pedagogy: An Examination of Teaching Thoreau in America," for a seminar. He is interested in the changing views on Thoreau throughout the past 100 years. If you have any resources or directions that may guide him, please contact Robert via e-mail at <birdsell@muhs.edu>.

Tom Harris relates that during an excursion to *Cape Cod*, a Thoreau Society member told him about a Vietnam War protest that may or may not have been initiated by the Thoreau Society. Someone, or maybe it was in a Thoreau Society mailing, sent out to all members dollar bills with Thoreau's likeness on the front. The idea was that this "money" could be used to pay one's taxes. Tom has never seen a sample of this Thoreau money, but would be interested in hearing if anyone else has. He's seen the Thoreau stamps, Thoreau replica walking sticks, plans for the house replica, countless t-shirts, etc.—the good, the bad and the ugly of Thoreauviana—but has never come across this. Besides finding these subversive artifacts, he'd be interested in uncovering the full story behind this mailing of Thoreau money. Please contact Tom with any information, at the Thoreau Society office in Lincoln.

A worn-out man, wearing a shirt and loosened tie and sitting in an easy chair holding a martini, says to a young boy: "Not now, Matthew. This is Daddy's quiet-desperation time." (Cartoon, 13 September 1999 *New Yorker*.)

We are grateful to B. Dean, A. Meredith, and S. Petrulionis for some of the unattributed items included in this column.

A Call for Papers and Workshop Proposals for the Annual Gathering 2000 July 13–16 Concord, MA



If you would like to lead a workshop at the 2000 Annual Gathering, please submit a brief summary of your workshop to the Thoreau Society office (44 Baker Farm, Lincoln, MA 01773) no later than February 29. Workshops may take the form of lectures, paper readings, or discussion groups on particular topics. Discussion groups have been particularly popular in past years and should be focused on a particular topic or selection from Thoreau's works. All workshops will be scheduled for 90 minutes.

Additions to the Thoreau Bibliography

Michael Berger



- Andrews, Stephen Richard. "Salvaging Virginia: Transitivity, Race, and the Problem of Consent." Abstract in *Dissertation Abstracts International* 59A (Dec. 1998): 2018.
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- . "The Marks of Thoreau upon Our Land—and in Our Mind." *The Caxtonian* 7, no. 8 (Aug. 1999): 3.
- . "Selected Thoreau Materials at the Newberry Library." *The Caxtonian* 7, no. 8 (Aug. 1999): 4.
- Baker, Anne. "'Such a Heartless Immensity': Geographical Space and the American Renaissance." Abstract in *Dissertation Abstracts International* 59A (Dec. 1998): 2018.
- Bronk, William. "The Actual and the Real in Thoreau." In *Vectors and Smoothable Curves: Collected Essays*, 221-2. Jersey City, NJ: Talisman House, 1997.
- . "Silence and Henry Thoreau." In *Vectors and Smoothable Curves*, 57-129.
- Cafaro, Philip. "Thoreau and the Place of Economy." *Center: Architecture and Design in America* 11 (1999): 39-47. Discusses Thoreau's economic philosophy and its continued relevance in our time. Focuses on a detailed explication of the first half dozen pages of *Walden*.
- . "Thoreau on Science and System." *Borderlines: Studies in American Culture* 5 (1998): 109-125. Looks at *Faith in a Seed* and various journal entries, to clarify Thoreau's complex understanding of the purpose and value of science. Argues that for Thoreau, the goal of science was a good walk in the woods. Published by the Department of American Studies at the University of Wales, Swansea.
- Cotner, Robert. "Musings . . ." *The Caxtonian* 7, no. 8 (Aug. 1999): 2.
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- Dumm, Thomas L. "Resignation." *Critical Inquiry* 25, no. 1 (autumn 1998): 56-76.
- Fisher, Philip. *Still the New World: American Literature in a Culture of Creative Destruction* (Cambridge, MA: Harvard UP, 1999). Review: *New York Times Book Review*, 10 October 1999. Reviewer David Reynolds regards as "improbable" author Fisher's suggestion that Thoreau's retreat to the cabin at Walden Pond set a "repeatable pattern for a nation of self-sufficient poet-farmers," so that "an entire earth could be carpeted from end to end with reduplications of Thoreau's experiment."
- Foster, David R. *Thoreau's Country: Journey Through a Transformed Landscape*. Reviews: *Audubon* (July-Aug. 1999): 124; *Boston Magazine* (April 1999): 138; *Library Journal*, 15 April 1999, 121.
- Gertz, Elmer. "Noted Civil Libertarian Reconsiders Uses, Abuses of Freedom." *The Caxtonian* 7, no. 8 (Aug. 1999): 5-6.
- Gilmore, Paul. "The Indian in the Museum: Henry David Thoreau, Okah Tubbee, and Authentic Manhood." *Arizona Quarterly: A Journal of American Literature, Culture, and Theory* 54, no. 2 (summer 1998): 25-63.
- Glass, Mary Cynthia. "Nature Writing, Narrator, and Configurations of Desire: Thoreau and Some Contemporaries." Abstract in *Dissertation Abstracts International* 58A (Feb. 1998): 3131.
- Goldberg, Carey. "If He's Not Thoreau, He's Certainly the Next Best Thing." *New York Times* 10 August 1999, A8. On David Barto's Thoreau, enacted at Cape Cod National Seashore, summer '99. Includes the story of how Barto, a retired high school teacher, got started playing Thoreau.
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- Mac Donnell, Kevin. *Firsts* 9, no. 9 (Sept. 1999). Includes a series of articles on collecting Thoreau.
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- Moldenhauer, Joseph J. "Thoreau, Hawthorne, and the 'Seven-Mile Panorama'." *ESQ: A Journal of the American Renaissance* 44 (1998 [nominally; actually October 1999]): 226-73.
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- Riley, Elspeth. "Song of the Earth: Pastoral's Search for the Sensory World." Abstract in *Dissertation Abstracts International* 58A (April 1998): 3916.
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Consistency." *Massachusetts Review* 39, no. 3 (autumn 1998): 341-57.

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———. *Material Faith: Thoreau on Science*. Review: *Library Journal* (Aug. 1999): 90-91.

———. *Uncommon Learning: Thoreau on Education*. Review: *Library Journal* (Aug. 1999): 90-91.

———. *Wild Fruits: Thoreau's Rediscovered Last Manuscript*. Edited and with an introduction by Bradley P. Dean. Illustrated by Abigail Rorer. New York: W. W. Norton & Company, 1999. Reviews: *Publisher's Weekly*, 4 October 1999, 51; *Associated Press* review in syndication approx. 7-8 September 1999, in *Hilton Head (SC) Island Packet*, *Richmond (VA) Times-Dispatch*, and numerous other U.S. newspapers. *Time Magazine* 29 November 1999, 81, reviewed by Paul Gray. More review citations will appear in the next issue.

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White, E. B. "At Walden Pond." *Harper's Magazine* 299, no. 1793 (Oct. 1999): 68-71. Reprint of a classic essay originally appearing in the August 1939 *Harper's*. Recommended.

We are grateful for the contributions made to this bibliography by P. Cafaro, B. Dean, R. Galvin, J. Hardin, T. Harris, P. Huber, K. Mac Donnell, A. Meredith, J. Walker, and R. Winslow III. Please keep Michael Berger informed of any items missed and new items as they appear, at 7823 Shadowhill Way, Cincinnati, OH 45242; e-mail: bergermib@mail.uc.edu; fax: 513-791-5180. Whenever possible, please include a copy of the book, article, or other item, so that it can be preserved in the Thoreau Society's collection at the Thoreau Institute.

Calendar

January

Massachusetts

15 Saturday 2:00–4:00 p.m.
Join Thoreau scholar Tom Blanding and Walden Pond staff in a commemoration of the Martin Luther King, Jr. Holiday Weekend. Blanding and others will discuss "Civil Disobedience" and its impact on civil rights leaders Mohandas Gandhi and Martin Luther King, Jr. Participants should meet at the Tsongas Gallery located at the park headquarters and be prepared for a short (1 mile round trip) guided walk to Thoreau's original house site. Sponsored by the Walden Pond State Reservation (MA Dept. of Environmental Management). Free and open to the public. For more info: (978) 369-3254.

21 Friday 7:30 p.m.
"Literature and Conservation: A New England Tradition"
A look at the way in which such authors as Thoreau and Frost have contributed to environmental vision and action in the region. Concord Museum. Free and open to the public. For more info: (781) 259-4750 or www.walden.org

This is the second in the community lecture series "Cultivating Self/Cultivating Nature: Emerson, Thoreau & the Challenges of Today" co-sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute.

February

Wisconsin

23 Wednesday
"A Visit from Henry David Thoreau"
A living history performance by Kevin Radaker. This 90-minute presentation includes 30 minutes of question-and-answer with "Thoreau." Lakeland College, Sheboygan, Wisconsin. Free and open to the public. For details, contact Professor Peter Sattler, e-mail: psattler@excel.net

Massachusetts

25 Friday 7:30 p.m.
"A Plea for Captain John Brown"

To commemorate the 140th anniversary of the publication of "A Plea," and to honor Black History Month, the Walden Pond State Reservation (Dept. of Environmental Management) is sponsoring a reading of the essay by Henry Thoreau (as portrayed by living history performer Richard Smith). The lecture will take place at the First Parish Church in Concord, MA. Free and open to the public. Co-sponsored by Concord Museum, Orchard House, Concord-Carlisle Adult Education, and the Thoreau Society.

Walden/Walden: The Ecology of Book and Place A course of three evening lectures by Edmund Schofield

Wednesdays, February 2, 9, and 16, 2000, at 7:30 PM
at the Thoreau Institute (Lincoln, MA)

In this new course we will investigate the intimate connection between *Walden's* words and the Walden Ecosystem, a four square mile expanse of "Northern Pine-Oak Forest" with Walden Pond in its midst. The three one-hour lectures will be illustrated with slides and followed by discussion.

Edmund Schofield is an environmental biologist and writer who teaches at Holy Cross and other colleges in the Worcester area. A past president of the Thoreau Society, he also is a founder and past president of the Thoreau Country Conservation Alliance.

The course fee is \$60 per person. For more information, call (781) 259-4740

Concord Saunterer Editor Search

The Thoreau Society is seeking nominations and applications for the editorship of *The Concord Saunterer*, an annual publication featuring biographical, historical, textual, bibliographical, and interpretive articles relating to Henry Thoreau and his associates, Concord, and Transcendentalism.

Established in 1966, *The Concord Saunterer* has become, since the inception of its new series in fall 1993, an international, refereed journal with a solid, rising reputation-attracting both seasoned scholars and talented newcomers-and a growing circulation of around 2,000. The journal aims to advance scholarship on Thoreau and Transcendentalism as well as to increase public understanding and appreciation of Thoreau's diverse interests and influences—literary, political, scientific, environmental—and his legacy in the modern era. A committed, enthusiastic new editor will play an important role in maintaining and enhancing both the quality of the journal as a scholarly publication and its appeal to nonacademic readers.

The ideal candidate should have some experience in editing, a sense of the diverse readership of the journal, and substantial institutional support, e.g., reduced course load, graduate assistant help, and secretarial help.

The Editor of the *Saunterer* has the following responsibilities:

- Encourage submissions from a range of sources, including (but not limited to) papers delivered at the Thoreau Society Annual Gathering and other professional conferences.
- Review submissions and select appropriate reviewers from among both advisory editors and outside experts. (For some submissions, the editor himself/herself may serve as reviewer).
- Read readers' reports and advise authors on revisions.
- Copyedit manuscripts and proof all copy.
- Secure contributors' notes information and artwork (including needed permissions) for frontispieces and illustrations.
- Secure copyrights.
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THE CONCORD SAUNTERER



*To us saunter toward the Highlands.
Till, ere day the sun shall show more
brightly than ever he has done, shall
persuance shine into our minds and
hearts, and I light up our whole lives
with a great, unending light, so warm
and strong and golden as in a
bark-ride in Autumn.*

New Series

Volume 5

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Lincoln, MA 01773-3004

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The Thoreau Society, Inc., is an international not-for-profit organization founded to stimulate interest in and foster education about the life, works, and philosophy of Henry David Thoreau.

To fulfill its mission, the Society:

- supports programming for the Thoreau Institute, in partnership with the Walden Woods Project;
- sponsors various Thoreau-related excursions and events throughout the year;
- owns and operates the Thoreau Society Shop at Walden Pond, a visitor's center with a bookstore and gift shop located at the Walden Pond State Reservation;
- holds a four-day annual gathering each July in Concord, Massachusetts; and
- publishes the *Thoreau Society Bulletin*, *Concord Saunterer*, and other Thoreau-related material.

Membership in the Society includes subscriptions to its two publications, *The Concord Saunterer* (published each autumn) and the *Thoreau Society Bulletin* (published quarterly). Society members receive a 10% discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the annual gathering. Contact the Thoreau Society administrative offices in Lincoln, Massachusetts, for membership information (address below).

Thoreau Society Directory

Communications relating to *The Concord Saunterer* should be addressed to Ronald Wesley Hoag, the Thoreau Society, Inc., Department of English, East Carolina University, Greenville, NC 27858-4353, U.S.A.; tel: (252) 328-6580; fax: (252) 328-4889; e-mail: hoagr@mail.ecu.edu.

Inquiries about merchandise (including books and mail-order items) should be directed to Jon Fadiman, Manager, the Thoreau Society Shop at Walden Pond, 915 Walden Street, Concord, MA 01742-4511, U.S.A.; tel: (781) 259-4770; fax: (978) 287-5620; e-mail: Shop@walden.org.

All other inquiries and communications should be directed to the , U.S.A.; tel: (781) 259-4750; fax: (781) 259-4760; e-mail: ThoreauSociety@walden.org